

## Binomial Expressions with Reference to Du'aa as-Sabah (The Morning Invocation) by Imam Ali bin Abi Talib (AS)

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### Abstract

This paper deals with the linguistic phenomenon of 'binomial expressions'. These are expressions that involve two words belonging to the same word-class. The linkage of the two members of any binomial expression is accomplished through the use of either a preposition or conjunction. There is usually a semantic relation between these members of some sort. The study comprises two sections. The first presents a theoretical background of binomial expressions. Views and opinions of scholars are cited with regard to their treatment of these expressions. In this section, a short survey of the previous research on the topic is presented. This theoretical background is then applied to the Arabic text of Du'aa as-Sabah by Imam Ali bin Abi Talib (PBUH). Instances of binomials in this text are extracted and analyzed in terms of the ordering of occurrence of the members of the binomial expressions. The previous and following discourse (linguistic context) are considered important in the analysis of the ordering. The members of the binomials in the Du'aa are joined by the coordinator (و). They are predominantly nouns except for only one in which an adjective occurs. Some of the binomials are resistant to reversibility because of religious or cultural constraints.

**Key words:** binomial expressions, Du'aa as-Sabah

### الخلاصة

يتناول هذا البحث الألفاظ الثنائية كظاهرة لغوية. تشتمل هذه الألفاظ على كلمتين من نفس الصنف. ترتبط هاتين الكلمتين مع بعضهما بحرف جر أو عطف و تربطهما علاقة دلالية. قُسم البحث إلى جزأين يُقدم الجزء الأول خلفية نظرية عن هذه الألفاظ تشمل وجهات نظر و آراء الباحثين حول الموضوع. يحتوي هذا الجزء على عرض مختصر للدراسات السابقة حول الموضوع. طُبقت هذه الآراء على النص العربي لدُعاء الصباح المروي عن أمير المؤمنين علي بن أبي طالب (عليه السلام). تناول البحث بالتحليل الثنائيات التي وردت في الدُعاء الشريف من قبيل ترتيب أو تتابع الكلمتين اللتان تحتويهما كل ثنائية. يُعد السياق اللغوي عاملاً مهماً يؤثر على تحديد أي من الاسمين اللذين يُولفان الثنائية يسبق الآخر في الظهور.

**الكلمات المفتاحية:** الألفاظ الثنائية، دعاء الصباح .

### 1. Definition of binomials

The term 'binomials' or 'binomial expressions' was first used by Malkiel (1959: 113) to refer to lexical pairs such as: choice and chance and heads or tails. The two members in a binomial follow a sequence words with "identical level of syntactic hierarchy, and ordinarily connected by some kind of lexical link". The term originally came from mathematics into lexicology to describe collocations comprising two elements of idiomatic nature as in *spick* and *span* (Crystal, 2003: 53). There are other terms used in connection with the term binomials such as: fixed order coordinates, irreversible coordinates, freezes, twin formulas, paired parallel phrases, co-occurrences and Siamese twins. (Gabrovšek, 2011: 20). The members of the binomial expression (conjuncts) are usually joined by 'and', 'or', 'to', 'by', 'neither', 'against', 'but' or 'after'.

Cases where no linking device (joiner) is used are possible. Two types of binomial expressions have been recognized by scholars. According to Gustafsson (1975: 9), they are either *reversible* binomials when the order of the two members of the binomial is not fixed or *irreversible* binomials when the order is not fixed. For example, the phrase *fish and chips* is fixed or irreversible because there is simply no *chips and fish*. According to Gaenszle and Bickel (2011: 367), Malkiel's definition is an attempt to give a broader sense. It incorporates nouns, adjectives and verbs. What Malkiel is mainly concerned with is the *regularity of sequencing*. In other words, what causes certain binomials to be combined in a particular way and not another? This paper is also concerned with the factors that affect the particular way in which the two members of a binomial expression are ordered. Studies using different methods have highlighted the role of several *factors* among them are:

1. Semantic relationship between the items
2. Metrical and phonological properties of the possible orderings
3. Relative item frequency

Gaenszle and Bickel (2011: 369-70) report three approaches to explain the use of binomials:

1. The *poetic approach* which explains binomials "in terms of formal linguistic properties. Parallelism makes use of structural features (symmetry, repetition, enumeration, etc.)."
2. The *sociological approach* which explains binomials "in terms of the ritual significance of binomials-in particular, ritual names, which imply sacredness and a special power, derived from the authority of an "archaic" ancestral tradition.
3. The *culturalist approach* that explains "them in terms of the binomial's semantic structure (opposition, complementarity), which implies a "cultural code."

## 2. Previous studies

Studies that deal with binomials have mainly to do with two of their aspects: *ordering and the constraints impacting them*. Research concerning binomials can be classified into three types:

1. Experimental
2. Intuition-based
3. Corpus-based

These studies also focused on factors such as *the semantic relationship* between the members of a binomial phrases, *the metrical and phonological properties* and *the relative frequency of the members* (Benor and Levy, 2006: 3-4). However, these studies have not yet given a full understanding of "how these factors interact and how salient these factors are in naturally occurring data." Below is a brief account of some of these studies. Malkiel (1959) studies 'frozen binomials' whose order of occurrence is somewhat fixed. This study tackled semantic and phonological principles that govern the order and freezing. Bolinger (1962) concentrated on both frozen as well as non-frozen binomials and explained their ordering metrically and phonologically using empirical evidence. A similar treatment of frozen binomials was conducted by Cooper and Ross (1975). They proposed two constraints. The first constraint is the semantic one which they termed 'Me First' and the second is a phonological one which they called 'A is smaller than B'.

The semantic constraint was found to be more influential than the phonological ones. Fenk-Oczlon (1989) shifted the attention to another constraint which is the frequency of the items: *the more frequent item occurs before the less frequent one*. She (ibid.) concludes that the frequency constraint yields more significant explanations of frozen binomials than the other constraints. McDonald et al. (1993) conducted an experimental study in which they concluded that the semantic constraint outweighs that of the metrical one. Müller's Optimality Theory analysis of

German frozen binomials reached a similar conclusion. Wright and Hay (2002) found that the semantic factor of *gender* plays a more significant role than phonology in the respondents' order preferences. What these studies have in common is they focused only on fixed or frozen binomials.

### 3. *Syntactic aspects of binomials*

Biber et al. (2000:1030-36) present a classification of *coordinated binomial phrases* backed by evidence drawn from academic writings, fiction and conversation. They recognize the following binomial patterns in terms of the four major grammatical categories:

1. *Noun* and *noun*: night and day
2. *Verb* and *verb*: wait and see
3. *Adjective* and *adjective*: nice and warm
4. *Adverb* and *adverb*: in and out

One of their findings *concerning* the noun and noun forms is that they can be grouped into four sets:

1. *Relational expressions*: mother and father
2. *Food combinations*: salt and vinegar
3. *Time expressions*: Saturday and Sunday
4. *Other*: hands and knees

As for category (2), the authors state the first verb in the expression "mark the direction of the action, while the second verb expresses the consequent action to be accomplished." Adjective binomial expressions are also subclassified into:

1. *Demographic/ institutional attributes*: economic and social
2. *Opposite or complementary attributes*: primary and secondary
3. *Other attribute*: rich and famous

Adverb binomials are seen in terms of:

1. *Directional*: back and forth
2. *Temporal*: now and then

Quirk et al. (1987: 971) also discuss binomials under the "*order of conjoins in word and phrase coordination*". They maintain that "the order of conjoined words can be influenced by a tendency for the longer word to come second (perhaps a variant of the end-weight principle). Reference is made to two principles at work: a principle of *rhythmic regularity* as seen in the dactylic rhythm of *ladies and gentlemen*, and the trochaic rhythm in *men and women*. The semantic factors influencing binomials favour "the first position is given to the *semantically salient or culturally dominant member*" for example in the phrase: *father and son*, the first member is (father) that has the primary role in the social and cultural system of most societies. In terms of monetary value, gold is much more valuable than silver; hence it comes first in the phrase: *gold and silver*. Phonological constraints can play an important part in binomial phrases as in *odds and ends* and *bread and butter* where the tendency that "the low vowels come after high ones" and "back vowels come after front ones" (ibid.) Some binomials show grammatical restrictedness in that some of them can only be in the plural form as in: *twists and turns* and *by leaps and bounds* (Gabrovšek, 2011: 22).

### 4. *Semantic aspects of binomials*

Semantically, Gustafsson (1975: 16-18) refers to Malkiel's five semantic categories of binomials in terms of the relationships between the two members:

1. Near-synonyms
2. Mutually complementary

3. Opposites
4. Subdivision of one another
5. One is the consequence of the other

An example of (1) is 'death and destruction' which is used to "add colour and emphasis to a bare statement.". The point here is that one member of the pair includes the other. The second category is illustrated with 'soul and spirit'. This category denotes duality. Opposition can be exemplified as in 'dead or alive'. Subdivision and consequence indicate *genus* and *species*. These are best illustrated with 'dollars and cents' and 'the rise and fall' respectively. The cent is a subdivision of the dollar and rising ends up or leads to fall.

Some writers such as Gabrovšek(2011:22) classify binomials semantically into three categories: "*transparent*", "*opaque*" or "*in-between*" as in: *friends and acquaintances*, *cloak and dagger* and *rough and ready* respectively. Furthermore, binomials are discussed in terms of *polysemy*. Some binomials can be understood literally and non-literally as in '*wear and tear*' or '*bread and butter*'. The first pair may refer to physical damage or abstract deterioration whereas the second can mean the physically eatable food or the abstract means of getting livelihood.

Bendz (1967) as quoted in Dámová (2007:36-7), proposes that the relationship between the words of a pair falls into: Antonymous, enumerative, synonymous. The first one usually occurs with two members only (heaven and hell). The second may allow more than two (men, women and children), while in the third the second member serves to emphasize the first.

#### 5. The constraints

The different constraints referred to above can be grouped according to *four principles* or *factors*. These principles must be taken together because they influence the ordering of binomials:

##### 5.1 The principle of short plus long

This is a phonological principle that combines several subfactors or *rules*:

**a. Number of syllables:** Determining the number of syllables a word consists of may seem an easy task but it is as hard as defining the concept of syllable itself. (Ladefoged, 2006:238). Many speakers claim that they know or identify the number of syllables in a word by simply counting them. The item that has fewer syllables occupies the first position in the binomial expression, as in 'kit and caboodle'. Here, the word 'kit' is composed of one syllable thus it is easier to pronounce than the second word (kəbu:dl) which has three syllables.

**b. Vowel length:** Vowels are classified into long and short. A member of a binomial expression which contains a short vowel occupies the first position (comes first) as in (stress and strain).

**c. Number of initial consonants:** Two or three consonants can occur in either initial or/and final positions making what is called consonant clusters or consonant sequence. Words beginning with fewer initial consonants occur first in the binomial expression as in 'fair and square'.

**d. Quality of initial consonant:** The quality of an initial consonant in a word qualifies it to come first in a binomial expression. In the expression 'huff and puff', the first item 'huff' begins with a fricative sound /h/, while the second starts with an explosive sound /p/.

Phonetically, the /h/ sound is a continuant sound that is produced without much obstruction as the case with the plosive /p/.

**e. Vowel quality:** Vowels are grouped into open vs. closed on the one hand and back vs. front on the other. In a binomial pair, closed and front vowels tend to occur first as in 'dribs and drabs'.

**f. Number of final consonants :** This refers to final consonant clusters. Words that have more final consonants appear first in a binomial such as 'betwixt and between'. The first member of this pair ends in three consonants /...kst/.

**g. Quality of final consonant** :The binomial 'push and pull' begins with a word that ends in a voiceless fricative sound /ʃ/ while the other one ends with a voiced one /l/. The tendency here is for consonants requiring more muscular energy on the part of the speaker.

**h. Alliteration, rhyme and assonance** :The productivity of binomials, according to Dámová (2007:37), can be due to devices such as alliteration in which involves the repetition of the initial sounds as in 'cash and carry'. On the other hand, rhyme is found the binomial 'blood and mud' and assonance in 'hard fast'.

**5.2 The principle of Me First** :Cooper and Ross (1975) have proposed subcategories of the semantic constraints and grouped them into one principle they called 'Me First'. This principle is concerned with the concept of 'self-image' of the speakers. This principle echoes the pragmatic notion of 'face' which is part and parcel of the phenomenon of 'politeness'. According to these authors, the first conjunct in a binomial expression indicates factors that are speaker-oriented. (Khatibzadeh and Sameri, 2013: 19-21). These subcategories include: 'Here, Now, Adult, Male, Positive, Singular, Living, Friendly, Solid, Agentive, Powerful, At Home, Patriotic, General'. (Benor and Levy, 2006:6).

**5.3 The Principle of Frequency**:According to this principle the constituents that occur more frequently than others tend to occupy the first position in a binomial expression. In Fenk-Oczlon (1989) study 84% binomials showed consistency with this constraint. She highlights that "natural salience or the cultural importance of particular concepts" are responsible for the higher frequency of words and dictate their shortness.

**5.4 The principle of markedness**:This principle refers to perceptions that have to do with "real-world knowledge". It is the way speakers of a language perceive or look at the world. The concept of markedness was originated by the Prague School Linguistics particularly by Jakobson who discussed it with reference to "oppositions in Russian Morphology". Cruse (2006:99-100) states that "it refers to a type of asymmetry between the terms of an opposition, with one term being 'marked' and the other 'unmarked'. He lists three types of markedness:

**5.4.1 Formal Markedness**:This type of markedness is based on the presence of a 'formal' mark, usually morphological one. The unmarked term lacks that mark as in the word 'accurate' while the marked one has it 'inaccurate'.

**5.4.2 Semantic Markedness**:This includes cases where the unmarked term is interpreted where the 'contrast' between the terms is 'neutralized'. For example, the phrase: a group of lions can be interpreted as having both males and females but the phrase: a group of lionesses consists of only lionesses. So, 'lion' is unmarked and lioness marked.

**5.4.3 Distributional Markedness**:In this type, the unmarked item appears more frequently than the marked. In the following questions the word 'alive' is unmarked from a distributional point of view than 'dead': Are your parents alive?/ Are your parents dead? This is because the question with the word 'alive' is more likely to be "an open-minded question".

Benor and Levy (2006:6-10); however, divide markedness into two types: "*Relative formal*" in which the more general term occurs before the specific (flowers and roses). The other category of markedness is called "*perception-based*" that depends on extra-linguistic knowledge as in the expression "see and hear" where the act of seeing is more salient. Benor and levy observe that the perception-based markedness is similar to Cooper and Ross's principle of Me First. Hence, in the expression 'singular and plural' the first term is less marked because it is "more easily perceptible by the speaker". Similar cases include 'animate and inanimate, right and left, concrete and abstract, vertical and horizontal'. These binomials are biologically orientated but there are other binomials such as:

- . *north and south*
- . *mother and dad*
- . *day and night*
- . *salt and pepper*

The reason why 'north' precedes 'south' is that it is the orienting direction on a compass. 'Mother' is more central as far as raising a child. People are usually awake for more hours than they are asleep. 'Salt' is more essential and common on people's tables than 'pepper'.

#### 5.5 **Power**

Another no less important constraint is that of power which has to do with real world relations (Benor and Levy, 2006: 9-10). Lohmann(2012: 28) calls it "extralinguistic hierarchy". The member of a binomial having a higher "rank" within an extralinguistic organization will take the precedence over the other member. Various pairs can be identified within this constraint: *gender pairs* (husband and wife), *asymmetrical age pairs* (mother and child), *ruling and ruled class* (prince and pauper), *animacy pairs* (*man and beast*). This constraint is based on biased judgements which means it differs from one culture to another. This constraint also controls pairs such as "eating and drinking" which are termed "complementary pairs"(ibid.).

Pairs under this constraint are productive in the sense that more pairs are likely to be added.

5.6 **Iconic sequencing:** This constraint mainly covers the chronological order of the members of the binomial expression. It can be exemplified by pairs such as 'wait and see' in which the temporal sequence must be observed. The events denoted by the verbs are as such that waiting should precede seeing. Another example is the binomial 'eighth and ninth' where there is a "numeric value". In the pair 'elementary and high', there is a reference to "a level value".

**6. Religious Language:** The relationship between language and religion is deep-rooted. Religion as a system is aimed at controlling and constraining the human behaviour in order to drive it towards the highest possible levels of refinement and perfection. Without such regulatory system, humans would deviate from the path Allah Almighty has drawn for them. Language in its turn serves as a vessel for carrying and spreading religious tenets among human beings. Sophisticated religious concepts would have never found their way to people's minds without the existence of a language to present them properly. One of the means in which religion interacts with language in a carrier-carried relation is what is called 'dua<sup>1</sup>' or invocation. An invocation is "a request for help or forgiveness made to a god." (Collin Cobuild Dictionary [2006] ). Prophet Muhammad (Peace and blessings of Allah be upon him and his holy progeny) is reported to have said that "Invocation is the Muslim's weapon, the pillar of religion, and the light of the heavens and the earth."

There are two views concerning the religious language. Donovan (1976) (cited in Rahimi and Hematiyan, 2014:4-5) represents the first view that religious language is "a distinct language which is used separately in some special situations, such as Hebrew in Jews, Arabic for Muslims.

The other view is that "religious language is using specialist words like 'Apocalypse', 'Incarnation', 'Revelation'" as the situation calls. It is the need for such specialist words that makes speakers use religious language. Some authors have pointed out a number of strategies used in religious language that contribute to its depth. Among them is the act of invoking.(Ibid.). These strategies have performative nature. When someone invokes, prays or blesses, he performs an act through which he wishes something to be done. Imam Ali bin Abi Talib says: "Repel the waves of tribulation by means of invocation." (Nahj Al-Balagha,2004:659).

## 7. Analysis

1. يَا مَنْ أَرْقَدَنِي فِي مَهَادِ أَمْنِهِ وَأَمَانِهِ

**(O, He who has made me asleep in the cradle of His security and protection.)**

The binomial expression here is the combination of the nouns (امن/amn/security) which means security and (امان/amaan/protection) meaning protection. This binomial follows the grammatical pattern: noun and noun. The noun (امن) is shorter than (امان) phonologically. Syntactically, the two members of this binomial are joined by means of the Arabic coordinating conjunction (و) or (الواو). Semantically, the nouns can be classified under 'near-synonyms', 'mutually complementary'. In terms of markedness, the order of the conjoins can be seen as perception-based which requires extra-linguistic knowledge. This means that (امن) is more 'salient' than (امان). This salience may be explained in terms of the shortness of the noun (امن). The manifestation of the power constraint, as mentioned before, varies from one culture to another (culture-specific). This constraint can be used to govern this pair as a 'complementary pair'. The iconic sequencing here 'level value'.

2. وَأَيُّقِظُنِي إِلَى مَا مَتَّحَنِي بِهِ مِنْ مِثْنِهِ وَإِحْسَانِهِ

**(And alerted me towards His favours and kindness which are given to me)**

In this part of the Dua', Imam Ali (Peace be upon him) expresses his submissive gratitude to Allah through the binomial (مِثْنِهِ وَإِحْسَانِهِ/minanihi wa ihsaanihi/ His favours and kindness). Morphologically, the noun (مِثْنٌ) is the plural of (مِنة) meaning an act of generosity or charity in Arabic. The pronoun (هُ) which is attached to the noun (مِثْنٌ) refers to the giver of these graces: the Almighty Allah. This pronoun is also attached to the second member of the binomial (إِحْسَانٌ/ihsaan). The pronominal repetition helps emphasize how humans should be indebted to their Creator (the Bounteous Giver).

Semantically, the two members belong to the first of the five categories suggested by Malkiel: Near-synonyms (or synonymous). This type serves to give colour and emphasis. Phonologically, the noun (مِثْنٌ) is shorter than (إِحْسَانٌ) which qualifies it to occur in the first position in the binomial combination. The first member begins with the sound /م/ (miim) the counterpart of which in English is the nasal consonant /m/, whereas the second starts with the sound /إ/ which is equivalent to the glottal stop used in some English dialects. It can be assumed that this sound requires more effort to articulate hence it occupies the second position in the binomial combination.

In light of the principle of 'Me First', the first member of this binomial (مِثْنٌ) reflects the Imam's (and actually that of any Muslim reciting this invocation) self-image and the speaker-oriented factors such as 'Here, Now, Adult, Positive....etc..). The frequency of this member can be put down to its shortness. It is worth mentioning that the word (مِثْنٌ/minan) in its plural form represents the exemplar of the word (إِحْسَانٌ/ihsaan) which is more comprehensive than (مِثْنٌ/minan).

3. وَكَفَّ أَكْغَفَ السُّوءِ عَنِّي بِيَدِهِ وَسُلْطَانِهِ

**(And to hold back from me the claws of evil with His Control and Power)**

This binomial the same pattern as in the previous ones. The two nouns (يَدٌ/yad/control) and the noun (سُلْطَانٌ/sultan/power).

Attached to the first part of the binomial is the preposition (بِ) used to express the means or the method by which something is done. The two members are joined by the coordinator (وَ). In this binomial the syntactic pattern is: noun and noun. Each member of the binomial ends with the inseparable pronoun (هُ) referring to Allah Almighty.

Phonologically, the noun (يَد/yad) is shorter than (سُلْطَان/ sultan). (يَد/yad) begins with the lenis sound (ي) while the second has the initial fortis sound (س). Semantically, these nouns can be classified as 'near-synonyms'. The first member (يَد/yad) indicates the speaker-oriented factors: Solid, Agentive, and Powerful. The word (يَد/yad) is more frequent in occurrence than the word (سُلْطَان/ sultan): the first is commonly used both as part of the body and a metaphor for possessing power and rule. The second is less common because it is restricted to archaic usage. This can be linked with distributional markedness. In terms of power, the word (يَد/yad) has a higher rank within an extralinguistic organization and it is deeply rooted in the Arabic culture. However, the two members can be grouped under the complementary pair. The binomial here shows the iconic sequence of 'level value'.

4. وَافْتَحِ اللَّهُمَّ لَنَا مَصَارِيحَ الصَّبَاحِ بِمَفَاتِيحِ الرَّحْمَةِ وَالْفَلَاحِ.

*(And open for us O' Allah, the morning merciful doors. With the keys of mercy and prosperity)*

This part of the Dua contains the binomial (الرَّحْمَةُ وَالْفَلَاحِ) (rahmah/ mercy) (falah/prosperity). From a syntactic point of view, this binomial is composed of noun and noun. The relationship between the two members is that of the fifth category: One is the consequence of the other. The granting of mercy (الرَّحْمَةُ) leads to success (الْفَلَاحِ).

Mercy guides the person to good behaviour which in its turn earns him the pleasure and acceptance of Allah the Almighty. The two nouns have different phonological structures: The first is shorter than the second. The first begins with a trill sound realized by the letter (ر) with a vowel called (fatḥa) above it while the second begins with the fricative sound realized by the letter (ف) along with the (fatḥa). This consonant is often considered to be similar to the English fricative sound /f/. The (ف) is accompanied with the (fatḥa). This qualifies (الْفَلَاحِ) to be the second in the binomial combination.

In terms of 'Me First' principle, the first conjunct shows the factors of : Positive, Singular, Friendly, Here and Now. The noun (الرَّحْمَةُ) is more common than the noun (الْفَلَاحِ) because it is culturally more important. The relationship between the two nouns are 'perception-based' in the sense of markedness. The precedence of the first over the second can be explained by means of the constraint of power. The first member occupies a higher rank in the extralinguistic organization but they can be classified under the 'complementary pair'. The iconic sequence, namely temporal sequence, can be traced here since (الرَّحْمَةُ) should come first so that there may be (الْفَلَاحِ). Therefore, the order of the members of this binomial is restricted or irreversible to be precise.

5. وَالْبَسْنِي اللَّهُمَّ مِنْ أَفْضَلِ خَلْعِ الْهِدَايَةِ وَالصَّلَاحِ.

*(And dress me O' Allah with the most excellent robe of guidance and righteousness)*

The binomial pair here is (الْهِدَايَةُ وَالصَّلَاحِ). The first means guidance and the second righteousness. The pair belongs to the grammatical category: noun+noun. They also belong to the fourth set: other. Semantically, this binomial can be classified as: one is the consequence of the other. Being righteous is conditional upon the availability of guidance. One acts virtuously only after he has been shown the way to righteousness. From a phonological point of view, the first member of the binomial: (الْهِدَايَةُ/hidaya/guidance) begins with the letter (ه) which is equivalent to the English /h/. The second member (الصَّلَاحِ/salah/righteousness) starts with the letter (ص).

This letter has no equivalent in English. The quality of the initial consonants in the two differ. The (ه) is less tense than the (ص) though both are classified as fricatives. The vowel in (هِدَايَةُ/hidaya), i.e., /i/ realized by (kasra) placed under the letter (ه) is closed but the vowel in (صَلَاح/salah), /a/, realized by (fatha) placed above the letter (ص) is a front vowel.



As far as the principle of 'Me First', the first conjunct (هداية/hidaya) indicates speaker-oriented factors. These include: Here, Now, Positive, Friendly. The position (هداية/hidaya) occupies is because it is more frequent. This frequency is attributed to the cultural importance the concept the word highlights. In terms of power the first member has a higher rank within an extralinguistic organization. The pair shows iconic sequence in that the conjuncts are temporally linked. Hence guidance precedes righteousness.

وإن أسلمتني أنأتك لقائيد الأمل والمُنى. 6

**(And if Thy mildness leaves me to pursue hope and aspirations)**

The binomial expression here is: الأمل و المُنَى (al'mali wa almuna). Without the Arabic article (ال) they become as (أمل) and (مُنَى). The first is singular while the second is the plural of the word (مُنِيَة/muniya). The two are joined by the coordinator (و). The word (أمل) begins with the letter (alif) plus the glottal stop called (hamza). On top of hamza is the vowel (fatha). It ends with the consonant sound (ل/ laam) which is a voiced lateral. It is pronounced in two ways either as a back or as front. Here, it is pronounced as a front along with the short vowel kasra. The word (مُنَى) starts with the consonant (م/ miim) which is a voiced bilabial continuant with the short vowel (damma). Technically, the part (mu) is more effort-taking when pronounced than the part (a'm) of the first word.

The syntactic aspects of this binomial according to Biber et al.(1999) is: noun and noun. They belong to the fourth subcategory: Other. From a semantic angle, the relationship between the members of the binomial expression is: Near-synonyms.

In terms of frequency, the first member of the binomial is more frequent than the second. This is because of its natural salience or more perception-based or perceptual markedness. The noun (أمل/ a'mal) is also more powerful than the noun (مُنَى/ muna) in terms of intensity.

وإن خذلني نصرُك عند محاربة النفس والشيطان. 7

**(And if Thy help forsaken me in battle with the soul and Satan)**

The binomial here is (النفس والشيطان/ an-nafsi wa a-shaytan) meaning the 'soul and Satan'. The order of the two conjuncts is irreversible in that it the first element should logically precede the second. This can be explained in the context of battling with two enemies. The word (الشيطان/ Satan) represents any evil whispers targeting the human soul to lead it astray whether from Satan or humans. The reason why Satan is placed second is that it is the weakest of the two enemies. What is more urgent is to take control of the soul. When the soul is fortified against these whispers and insinuations, there is hardly any chance or anything left for Satan to spoil. Now, let's turn to the phonological aspect of this combination. The member (نفس/nafs) begins with the letter (ن/nuun) whose English equivalent is /n/. The sound this letter represents is also a voiced nasal continuant. In the word, the 'nuun' has the vowel (fatha). The word ends with the voiceless alveolar fricative (س/siin) along with the short vowel (kasra). The second member (شيطان/ Satan) starts with the letter (ش/shiin) which is a voiceless palatal fricative. Technically, this sound makes the word less likely to appear in first position since it is more effort-requiring than the nasal when it comes to pronouncing it. In terms of length, the word (نفس/nafs) is shorter than (شيطان/ Satan).

Like the previous binomials, this one follows the pattern: noun and noun. It belongs to the nominal set: relational expression. This may be due to the fact that both (نفس) and (شيطان) can be the cause of a man's downfall. As for the semantic aspect of this binomial, we can say it belongs to the category 'mutually complementary'. The initial position of (النفس) is justified because it is culturally salient.

This salience is drawn from the essentiality of the (النفس) in that the path to righteousness is dependent on restraining the soul from slipping into Satan's wiles. So it is more logical to begin with the less controllable power of the two. This makes the first member in the binomial the more marked being closer to man. (النفس) is more powerful than (شيطان). It occupies a higher rank within the extralinguistic organization. The binomial shows 'a level value' in terms of iconic sequence.

8. فَقَدْ وَكَلَنِي خِذْلَانِكَ إِلَى حَيْثُ النَّصَبِ وَالْحِرْمَانِ

**(Then Thy forsaking will have entrusted me to where there is hardship and deprivation)**

The binomial in this part of the Dua' is (النَّصَبِ وَالْحِرْمَانِ) /al-nasabi wa al-hirman). The first member of the binomial (النَّصَبِ/nasab/hardship) begins with the voiced nasal consonant (ن/nuun) and ends in the voiced bilabial stop (ب/baa'). The nuun carries the short vowel fatha while the baa holds the short vowel kasra. (الْحِرْمَانِ /hirman/deprivation) starts with the consonant (ح /haa') which is a voiceless pharyngeal fricative with the short vowel (kasra). In terms of articulation the nuun is a lot easier than the haa'. The word (النَّصَبِ) is shorter than (الْحِرْمَانِ). The latter is long because it contains alif (ا). The word (الْحِرْمَانِ) ends with the nuun+ kasra as the previous one (الشَّيْطَانِ) creating a rhyming pattern. Hardship reflects the 'self-image' of the speaker (Me First principle). It includes factors such as: Here, Now, Adult, Positive... we can say that the first item in this binomial is more general but the second is specific, i.e., hardship is, more or less, less specific. Hardship is 'perception-based' marked. Surely hardship (النَّصَبِ) is consequently more 'powerful'. The order of the nouns in this binomial shows a tendency towards 'iconic sequence' of the temporal type. This means that hardship precedes deprivation.

9. فَوَاهاَ لَهَا لِمَا سَوَّلَتْ لَهَا ظَنُّوْهَا وَمُنَاهَا

**(So woe upon it, for being seduced by its own notions and wishes)**

In this part of the Dua' a, deep and bitter regret and sorrow are expressed at not complying with Allah's commands. The binomial is (ظَنُّوْهَا وَمُنَاهَا).

Two nouns with two pronouns attached to each noun referring backwards to a noun mentioned previously (نَفْسِي /nafsi/my soul). Without these pronouns the combination looks like this: ظَنُّونَ وَمُنَى. The meanings of these nouns should be interpreted in a negative context because of the previous discourse as expressed by (فَوَاهاَ/fawaahan/woe upon it) and (سَوَّلَتْ /sawalat/seduced). The first member (ظَنُّوْهَا) begins with the consonant (ظ/dhaa). This phoneme is a voiced velarized interdental fricative with the short vowel called (ضَمَّة/damma) similar to the English sound /u/. The initial sound of the second member (مُنَاهَا) is (م/ miim), a voiced bilabial continuant.

It is accompanied by the short vowel (damma). Alphabetically, the letter (ظ) precedes the (م). This may explain why it comes first. The first is more marked than the second. Syntactically, the binomial is of the type: noun and noun. Semantically, the relationship between the two members 'near-synonyms'. The word (ظن) is more marked in this negative context on the grounds that it is more frequently connected to misconceptions or groundless thoughts while the word (مُنَى) is as much associated with positive notions as with negative ones. This makes the word (ظن) more powerful.

10. وَتَبَّأَ لَهَا لِحُرَاتِهَا عَلَى سَيِّدِهَا وَمَوْلَاهَا

**(And destruction be upon it for its courage toward its Master and Lord)**

This binomial consists of the nouns (سَيِّدٍ وَمَوْلَى) sayid wa mola). The two nouns both end with the possessive pronouns (هَا) referring to a previously mentioned entity (نَفْسِي /nafsi/my soul). The word (سَيِّدٍ/sayid/master) begins with the sound (س/ siin) which is a voiceless alveolar fricative whereas (مَوْلَى/mola/lord) commences with the sound (م/miim) a voiced bilabial

continuant. The intensity of the fricative (س/ siin) may help justify its being placed in the first position. Further, we can consider the alphabetic order of (س/ siin) and (م/ miim) as a cause for placing the latter in second position. This combination consists of: noun and noun. From a semantic angle, they are near-synonyms. Another reason for occupying the first position is that (سيّد/Sayid/Master) is more frequent than (مولى/Maula/Lord).

In an extralinguistic hierarchy, the word (سيّد) is more powerful than (مولى). The former has a higher rank than the latter. The iconic sequence in this binomial is 'a level value'.

11. فَاصْفَحِ اللَّهُمَّ عَمَّا كُنْتُ أَجْرَمُهُ مِنْ زَلَلِي وَخَطَايَا

**(So pardon O' Allah, the slips and errors I have committed)**

The binomial here is (زَلَلِي وَخَطَايَا / zalali wa khataa'i/ slips and errors). It is composed of two nouns joined by (و). These nouns end with an attached possessive pronoun (ي/ my). Stripped of these pronouns, these words become: زَلَلٌ وَ خَطَاٌ.

The initial sound of the first word is (ز / zaay), a voiced alveolar fricative and the word ends with the consonant (ل/ laam), a voiced and light lateral consonant. Phonetically, the sound (ز / zaay) is easier to pronounce than the (ل/ laam). It is the shorter element of this binomial that occupies the first position.

As far as their semantic aspect, the relationship between the two members of this binomial belongs to the first category 'near-synonyms' or 'subdivision of the other'. However, slipping may take place prior to (or lead to) making an error. This makes (زَلَلٌ) more marked in terms of the perceptions having to do with the real world knowledge. It is also responsible for making it more powerful. The order of the members shows some level value in terms of iconic sequence.

12. فَإِنَّكَ سَيِّدِي وَمَوْلَايَ وَمُعْتَمِدِي وَرَجَائِي

**(Because Thou art my Master, my Lord, my Support and my Hope)**

Here, we have a case of two-pair (double)binomials. The four members consist of a noun that ends with the first person possessive pronoun (ي). The first noun (سيّد / Sayed/Master) begins with the voiceless alveolar fricative (س/ siin), the second noun with the voiced bilabial continuant (م / miim). The third noun starts with the voiced alveolar flap (ر / raa') and the fourth member begins with (م / miim).

These binomials are ordered as such because they come as a climax for the previous binomial. In binomial (10), the same words (سيّد / Sayed/Master) and (مولى/Maula/Lord) are attributed or related to the (النفس/ nafs) while in this binomial they are associated directly with the reciter of the Du'aa. The second pair of binomial commences with a noun phrase consisting of a noun plus the first person possessive pronoun (ي). Linked to the first member by means of the coordinator (و), the second member is composed of another noun phrase of the same construction.

As far as the meaning of these binomials, both contain a pair of rhyming 'near-synonyms'. The two binomials demonstrate the principle of 'Me first' by indicating factors that are speaker-oriented (Here, Now, Positive, Solid ...etc.). The principle of the more frequent before less frequent can be seen in the first pair (سيّدِي وَمَوْلَايَ) which has the same order as in binomial (10).

The second pair begins with a more frequent word (مُعْتَمِد / Support) which alliterates with (مولى). The first member of each binomial shows agreement with the principle of markedness. This means that first-occurring member in each binomial is more powerful (possessing a high rank within an extralinguistic organization) than the second member. In terms of iconic sequence, the two pairs show a reference to a level value.

وَأَنْتَ غَايَةُ مَطْلُوبِي وَمُنَايَ فِي مُنْقَلَبِي وَمَتَوَايَ. 13.

**(For Thou art my utmost wish and desire in my ultimate end and stable abode.)**

In this part of the Dua there are two instances of binomial. The first is (مَطْلُوبِي وَمُنَايَ / matloobi wa munaai) and the second is (مُنْقَلَبِي وَمَتَوَايَ / munqalibi wa mathwaai). An interesting observation about these binomials is that all of their members begin with the same sound ( م / miim ). Another remark concerning these binomials is that the second member in each is longer than the first. Phonologically, the shorter members precede the longer ones. Syntactically, the two instances of binomial consist of a noun with a possessive pronoun (ي). They are linked by means of the coordinator (و).

The binomials here belong to the semantic category of near-synonyms. The phonological structure of the members which earns them the first position within each binomial is evidence for their markedness. In terms of the principle of Me First, the nouns مَطْلُوبِي and مُنْقَلَبِي indicate factors that are speaker-oriented such as 'Here, Now, Positive, Powerful'. These nouns are also more powerful having a higher rank within an extralinguistic organization. They also show iconic sequence in the form of a level value.

وَأَنْتَ غَايَةُ الْمَسْئُولِ وَنِهَآيَةُ الْمَأْمُولِ. 14.

**(And Thou art the goal of being asked and object of what is hoped for)**

This occurrence includes (غَايَةُ الْمَسْئُولِ / ghaayetul mas'ool), on the one hand, and (نِهَآيَةُ / nihaayetul ma'mool) on the other. The first member of this binomial starts with the sound ( غ / ghayn) which is a voiced velar fricative. The second one commences with the consonant ( ن / nuun), a voiced nasal continuant.

Both words are long because they have the long sound ( ا / 'alif). However, the word (غَايَةُ / the ultimate goal ) possesses less sounds than the word (نِهَآيَةُ / the ultimate end ). These two words rhyme just as the other words that come after each one of them: (الْمَسْئُولِ) and (الْمَأْمُولِ). They create a balancing effect. Syntactically, the members are linked by the coordinator (و). Their syntactic category is noun + noun.

وَبَابُكَ مَفْتُوحٌ لِلطَّلَبِ وَالْوُغُولِ. 15.

**(And Thy door is open for seeking and entering)**

In this binomial we have the two members (الطَّلَبِ وَالْوُغُولِ) which indicate different events. A door is sought out and then the seeker accesses it. The first word 'طلب' begins with the sound (Taa'/T/ط) which is a voiceless velarized alveolar stop while the other word (وُغُولِ) has the initial sound (waaw/w/و), a bilabial semivowel. Orthographically, the Taa' precedes the Waaw. The final consonant in (الطلب), that is, (ب) is a voiced bilabial stop while the word (الوُغُولِ) ends in (ل), a light voiced lateral.

In terms of vowel length, the first word is shorter than the second. Syntactically, this binomial shows the 'noun and noun' pattern. Furthermore, it belongs to the fourth set recognized by Biber et al. (2000: 1030-36): Other. Semantically, this instance can be identified as the fifth category referred to by Malkiel: One is the consequence of the other. Getting to the source of wisdom and grace is hinged on the availability of the access.

As far as the frequency of the two members of the binomial, the first word (الطلب) is more frequent than the word (الوُغُولِ). Hence, this word is also more marked. It is more powerful culturally speaking. The expression shows the iconic sequence of level value.

وَهَذِهِ أَعْبَاءُ ذُنُوبِي ذَرَأْتُهَا بِرَأْفَتِكَ وَرَحْمَتِكَ. 16.

**(And these are the burdens of my sins that I have submitted with Thy pardon and mercy.)**

Without the attached pronouns كَ (your ....), the members of the binomial are رَأْفَةٌ also end with what is called (taa' marbuuta). The two words denote abstract notions. The two words are

synonymous yet the first one denotes a deeper sense than the second. In other words, رَافَة is more specific than رَحمة.

Syntactically, this binomial belongs to the grammatical category of noun and noun. These two nouns form a relational expression. The nouns here both begin and end with the same sounds: ر and ة. Phonologically, the nouns have equal length. The first word in this binomial is less frequent than the second. This word is more powerful in terms of the real world. As far as iconic sequencing, the binomial shows a level value.

وَهَذِهِ أَهْوَايَ الْمُضِلَّةُ وَكَلَّثَهَا إِلَى جَنَابِ لُطْفِكَ وَرَأْفَتِكَ. 18.

***(And these are my desires that lead astray, I have entrusted to the threshold of Thy gentleness and grace)***

The binomial expression here is the two nouns: رَافَة and لُطف. These mean success and mercy respectively.

They can be classified as near-synonyms or mutually complementary. As nouns, they can be included under the forth syntactic category of 'other'. In terms of the Power Constraint, the first item in this binomial is more powerful or intense than the second.

فَاجْعَلِ اللَّهُمَّ صَبَاحِي هَذَا نَازِلًا عَلَيَّ بِضِيَاءِ الْهُدَى وَ السَّلَامَةِ فِي الدِّينِ وَ الدُّنْيَا. 19.

***(So, O Allah make this morning of mine, descend upon me with the light of guidance and make with safety in religion and in this world.)***

The binomial consists of the two words الدين (Deen/religion) and الدنيا (Duniya/this life). Syntactically, they follow the pattern: noun + and + noun. They can be placed under the first set: relational expressions or the fourth set: other. Semantically, the relation between the two nouns is that of: opposites.

According to the principle of "short plus long", the item that contains fewer syllables occupies the first position in the binomial expression. The word الدين is shorter than الدنيا. The first word shows more frequency than the second given the context in which they occur. In Islam, religion (Deen) is a top priority hence it is more powerful. Iconic sequence in this binomial is of the "level value" accordingly.

وَأَنْهَرْتَ الْمِيَاهَ مِنَ الصَّمِّ الصَّيَاخِيدِ عَذَابًا وَأَجَاجًا. 20.

***(And Thou hast produced (streams of) sweet and saltish water flow forth from hard stones.)***

The binomial in this part consists of the adjectives: أجاج and عذب which mean sweet and saltish respectively. They modify the object noun phrase: المياه (water). The first member of this binomial is shorter than the second regarding the number of syllables. It is also shorter because it contains shorter vowels. It begins with the consonant /ع/, a voiced pharyngeal fricative while the second item in the binomial begins with a combination of the همزة / hamza(a glottal stop) and the short vowel called ضمة /Damma. These adjectives are semantically opposites. The order of the items is positive plus negative. Because only sweet water is fit for drinking, it is more salient and more powerful. It occupies a higher rank within an extralinguistic organization. The pair in this binomial shows a level value as far as iconic sequencing.

وَجَعَلْتَ الشَّمْسَ وَالْقَمَرَ لِلْبَرِّيَّةِ سِرَاجًا وَهَاجًا. 21.

***(And made the sun and the moon blazing lamps for the creatures.)***

The combination of الشمس (Ashams/sun) and القمر (Al Qamar/moon) is that of noun plus noun. Both nouns are definite with unique reference. The nouns are of equal length as they contain three consonants basically. The first item starts with the /ش/ (shiin), a voiceless palatal fricative whereas the second begins with the consonant /ق/ (qaaf) which is a voiceless uvular stop. These nouns have only short vowels. The two nouns can be semantically classified as either opposites or mutually complementary. The order in this binomial is irreversible in the sense it

can be: القمر و الشمس (the moon and the sun). The sun is scientifically the largest planet in the galaxy and it is the only the source of heat and light. So there would be no moon. These features of the sun make it more salient than the moon and consequently more powerful extralinguistically. The iconic sequence of this binomial is level value. The sun is so valuable that earns it this first within this binomial.

22. فَيَا مَنْ تَوَحَّدَ بِالْعِزِّ وَالْبَقَاءِ

**(So, O He who is unique by Thy honour and immortality)**

The members of this binomial are العِزُّ and البَقَاءُ. The first means a very high rank or prestigious position. The second means continuous eternal life or existence. These are attributes of Allah only. The syntactic structure of this binomial is: noun + and+ noun. They can be classified under the third set: relational expressions or the fourth: other. Semantically, the words are difficult to be classified as one of the five categories but it is possible to consider them, alternatively, as an instance of the opaque category. The order of this combination is irreversible so it cannot be: البَقَاءُ و العِزُّ. The rhyme with the next line will be broken which explains the precedence of the letter /ع/ in the word (العِزُّ) over the first letter (ب) of the word (البَقَاءُ). However, this is redressed as the item (العِزُّ) precedes the item (البَقَاءُ) in the binomial order. The former is shorter than the latter phonologically because the item (البَقَاءُ) contains ('alif). The power constraint applies to the first word in the sense that the meaning it conveys qualifies it extralinguistically to be more powerful than the second item. The same goes for the iconic sequencing.

23. وَقَهَرَ عِبَادَهُ بِالْمَوْتِ وَالْفَنَاءِ

**(And dominated His slaves with death and mortality)**

The members of this binomial are: الموت and الفناء. They both refer to death, extinction or passing away. They follow the syntactic pattern: noun + and + noun. The noun الموت begins with the consonant /م/ (miim), a voiced bilabial continuant. It is the twenty fourth letter in the Arabic alphabet. The word الفناء begins with the /ف/ (faa'), a voiceless labiodental fricative. It occupies the twentieth position alphabetically. Without the definite article, the first member has the following consonants: م+و minus the vowels. The second word goes: ف+ن+ا. This shows that the first noun is shorter. Semantically, the two words are near-synonyms indicating the end or cessation of an entity or action. The word موت is more frequent than the word فناء when it comes to the physical end of a person's life. The reason why الفناء is placed second is to rhyme with the word البقاء above.

A contrast is observed between (البقاء) and (الفناء). This demonstrates the genius and the brilliance of Imam Ali (peace and blessings of Allah be upon him) who is known as the Master of the Eloquent. The positive items (العِزُّ) and (البَقَاءُ) are set up against the negative ones (الموت) and (الفناء). The former are attributes of Allah the All-mighty while the latter are features of the human beings. The word الموت is more salient or powerful and more familiar extralinguistically therefore it occurs first in the binomial. The combination shows a level iconic sequencing for the same reason.

24. وَحَقَّقْ بِفَضْلِكَ أَمَلِي وَرَجَائِي

**(And actualize my hope and desire through Thy bounty)**

The last item (رَجَاءُ) in this binomial has been already encountered in (12). Here, it is preceded by the item (أَمَلٌ) which is similar in meaning to (مَعْتَمِدٌ). The positioning of (أَمَلٌ) first can be justified by its shortness as well as its onset which is the (/alif) the first letter in the Arabic alphabet. The constituent (رَجَاءُ) starts with (/raa'). The two members of this binomial are of the (N and N) category.

Semantically, the relationship between them is classifiable as near-synonyms. For these reasons, reversing the order to 'رجائي واملّي' (my desire and hope), though possible, will mar the rhythm of this portion of the dua'. Furthermore, the term 'امل' is more familiar to speakers of Arabic which means it is also more powerful.

والمأمول لكل عُسر و يُسر. 25.

**(and object of hope in every difficulty and prosperity)**

The constituents of this binomial are indefinite nouns because they are not preceded by the Arabic definite article (ال). This gives them a universal sense. The first item (عُسر) begins with a sequence of the consonant (ع) and the short vowel called 'ضمة' (damma). The same description applies to the second item (يُسر). Orthographically, the letter (ع) comes before (ي) which gives it the advantage of occurring first. The binomial consists of two nouns joined by (واو/ waaw/and). The semantic relationship between the two nouns is clearly that of opposites. The order of the joined nouns is irreversible so it cannot be: يُسر و عُسر. For there to be (يُسر), there has to be (عُسر) first. This means that the order of these items reflects the order of the concepts the denote in the real world. A further thing to observe is that this binomial includes a negative plus a positive notion. In terms of the power constraint, the first item enjoys a higher rank in the Arabic extralinguistic organization. The iconic sequence in this binomial is a reference to a level value. After all, both represent particular states of affair.

**8. Conclusions**

The analysis of the occurrences of binomials in Dua' as-Sabah has shown considerable consistency with the features of binomials discussed by writers. They focused, as mentioned earlier, on the formal features (syntactic and semantic) of the binomials as well as the constraints controlling the order of the members of binomials. The following remarks have been observed:

1. In all of the binomial occurrences in Dua' As-Sabah, the two members are obligatorily joined by means of 'و'.
2. The binomial (عَذْبًا وَأَجَاجًا) (21) is the only one that consists of (*adjective and adjective*). The other binomials are combinations of (*noun and noun*).
3. As far as the semantic categories are concerned, the binomials are 'opposites': (7) النفس و (20) الشيطان, (22) الدين و الدنيا, (26) الشمس والقمر, (25) عُسر و يُسر.
4. Most of the binomials begin with shorter items such as: (1) امانه و امانه, (4) الرحمة و الفلاح, (23) الهداية و الصلاح, (5) الرحمة و الفلاح, (7) النفس و الشيطان, (8) النصب و الحرمان, (19) الدين و الدنيا, (25) عُسر و يُسر. This is consistent with the principle of short plus long.
5. The first three binomials: (1) امانه و امانه, (2) ممتنه و احسانه, and (3) بيده و سلطانه constitute a balanced sequence ending with the same sound (ه). Binomials (4) الرحمة و الفلاح and (5) الهداية و الصلاح end with the same sound (ح). Similarly, the binomials (7) النفس و الشيطان and (8) النصب و الحرمان the second members end with the same sound (ن). When a human gives free rein to his soul and Satan, he will most certainly end up in a state of hardship and deprivation. Hence the order of these binomials is *irreversible*. Another reason for the irreversibility of (7) is that النفس is more salient and powerful than الشيطان. The latter cannot influence or affect a person if the former is impenetrably firm and solid. Other instances of irreversible binomials are found in (19) الدين و الدنيا and (25) عُسر و يُسر.
6. The reason why there can be no (الدنيا و الدين) is that in Islamic faith, religion or (الدين) is a top priority, which means that keeping the straight path through adhering to the teachings of Islam is the only way to lead a peaceful life. The pair (عُسر و يُسر) cannot be reversed into: يُسر و عُسر because ease (يُسر) only comes after a hardship not the other way round. They show a strict iconic sequencing of level value.

7. Two binomial expressions occur in the same place in (12) and (13) presenting an intensifying compact set: (سيدي و مولاي) is joined to (معتمدي ورجائي). Through this, Imam Ali (Peace be on him) emphatically states his total submission to Allah the All-Powerful as well as his absolutely only source of support and hope. In (13), (غاية مطلوبي ومناي) is linked to (منقلبي و مثنوي) by means of the preposition (في). Actually, this is because the latter forms part of the former syntactically.
8. In (18) and (19), the word رافة occurs as the first item in the former but as the second in the latter. This part of the Dua' represents one of the highest peaks of total submissiveness and surrender to Allah as the only the Forgiver (All-Forgiving). This word is used in this way in order to avoid repeating it; otherwise, a break in the rhyme results.

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